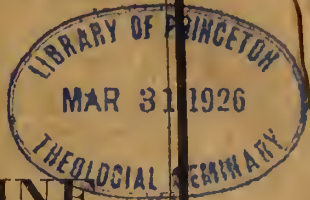


W. L. Parter

No. XII.

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VOL. V.



THE
**AMERICAN
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CONTENTS.

BIOGRAPHY.		RELIGIOUS INTELLIGENCE.	
Memoir of Rev. A. Gifford, D. D.	353	Theological Institution, - - -	377
ORIGINAL COMMUNICATIONS.		Baptist Convention of New York,	379
On the supplied words in the En-		Baptist Convention of Massachu-	
glish Translation of the Bible, -	359	setts, and Moneys received by	
The Return of the Jews, - - -	360	the Treasurer, - - - - -	380
An Account of the Union Meeting		Ordinations, &c. - - - - -	ib.
in Vermont, - - - - -	366	Lines on the Falls of Niagara, -	381
MISSIONARY INTELLIGENCE.		Donations and Moneys received by	
Rev. Mr. Peck's Letters to Mr.		the Treasurer of the Baptist Gen-	
Sharp, - - - - -	375, 376	eral Convention of the U. States,	382
		News of the safety of Dr. Judson,	383
		Index to Vol. - - - - -	ib.

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Pronouncing Bible.

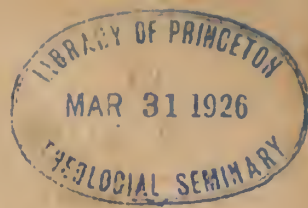
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Have just published the 2d stereotype edition of the Pronouncing Bible, the first edition having been called for in the course of a few months from its publication. The Publishers are gratified in receiving from all parts of the United States, the most encouraging testimonials of approbation to the work, and doubt not but it will exert a very powerful influence in effecting a correct pronunciation of the Proper Names used in the Bible. The work is printed on a fine linen paper, and well bound.

Letter from Rev. Spencer H. Cone, Pastor of the Oliver-street Baptist church, N. Y.
Messrs. Lincoln & Edmands,

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New York, Sept. 1825.



THE

AMERICAN BAPTIST MAGAZINE.

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DECEMBER, 1825.

VOL. V.

BIOGRAPHY.

MEMOIR OF REV. ANDREW GIFFORD, D. D.

REV. ANDREW GIFFORD, D. D. was born at Bristol, on Saturday, Aug. 17, 1700. He took his name from that of his venerable grandfather, the very excellent pastor of the Pithay church in that city. His father was Emanuel Gifford, who was also a very respectable pastor of that church.

The subject of our memoir was at an early period of his life made acquainted with the power of divine grace, and was baptized upon a profession of his faith, Aug. 2, 1715. It being considered by the church that he possessed promising gifts, he was soon after sent to the academy at Tewkesbury, kept by that eminent scholar, the Rev. Mr. Jones. Mr. Gifford finished his studies under the direction of the celebrated Dr. Ward, of Gresham College. In a letter written by that gentleman to the Rev. Emanuel Gifford, of Bristol, dated Gresham College, June 6, 1723, the following honourable testimonial is borne to the talents and application of his pupil:—"I have the pleasure to tell you, that

since your son has been with me, he has pursued his studies with great application, and in my apprehension to good advantage."

Mr. Gifford was first settled at Nottingham for about two years: he then returned to Bristol, where he assisted Mr. Bernard Foskett.

From some cautions to avoid the snares of popularity, given to Mr. Gifford, while at Nottingham, by his worthy friend the Rev. Mr. Noble, of Bristol, who had succeeded his father at the Pithay, it is probable that his preaching had attracted much of the publick attention. He removed to London in December, 1729, and the letter of dismission from Nottingham, printed in an account of the church in Little Wild-street, is a very honourable testimony to his character.

About the year 1731, while Mr. Gifford was pastor of the church in Little Wild-street, he had contracted an intimate acquaintance with Sir Richard Ellys, Bart. the learned author of *Fortuna Sacra*, consisting of Critical Notes upon

certain Texts of Scripture. Mr. Gifford was chaplain to the family of Sir Richard for many years, taking the lead in family worship, especially in morning and evening prayer. For this office he received forty guineas annually, as a present from Sir Richard, till his death; and from his lady also till about the year 1745, when she married again.

Mr. Gifford marked the sense he entertained of the friendship of Sir Richard Ellys, by dedicating a sermon to him preached in Little Wild-street, Nov. 27, 1734, in commemoration of the high wind in 1703. In this Mr. Gifford styles himself, "your much obliged and affectionate servant in the gospel;" and prays, "that yours, and your good lady's unaffected piety, prudent zeal, and disinterested benevolence, may long continue ornamental to your country, and blessings to the church of Christ."

He visited Edinburgh in this year, and was honoured with the freedom of that city. He was in 1754 also presented with a diploma, creating him doctor in divinity, from the Marischal College at Aberdeen.

In the year 1757 he was appointed assistant librarian of the British Museum. The doctor had been some time before a member of the Antiquarian Society. He was also personally acquainted with the Lord Chancellor Hardwicke, with Archbishop Herring, and with the Speaker Onslow. But it was the affection of his unshaken patron, Sir Richard Ellys, which procured him that distinguished station; doubtless from a persuasion of his eminent qualifications for the situation. It is said that the doctor's private collection of coins was, before that time, one of the most curious in Britain, and had been purchased by King George II. as an addition to his own cabinet. In a perfect ac-

quaintance with ancient coins and manuscripts, it is said he eminently excelled.

In this station, which he continued to fill till his death, his opportunities for improvement were very much enlarged, and having a talent to receive and communicate knowledge with unaffected politeness, his acquaintance among the nobility and gentry was very extensive. Some of them exchanged visits with him, and some of the first rank discovered their respect for him, either by their correspondence, or by an occasional attendance upon his ministry at the meeting-house in Eagle-Street. Among these are mentioned, the Marquis of Lothian, the Earl of Halifax, Lord Dartmouth, Lady Buchan, Lady Huntingdon, &c.

There are some pleasing anecdotes related of the Doctor while he was employed in showing the Museum. Some gentlemen were inspecting the Museum under the Doctor's guidance, amongst whom was a profane youth, who hardly uttered a sentence without taking the name of the Lord in vain. The Doctor, who had kept his eye upon him, was at length asked by him, "Whether they had not a certain very ancient manuscript there?" On coming to it, the Doctor presenting it, asked the youth if he could read it? Being answered in the affirmative, the Doctor wished him to read a paragraph, which was, *Thou shalt not take the name of the Lord thy God in vain.* The irreverent youth read, and blushed; the countenances of his companions seemed to acknowledge the justness of the reproof, and the polite and christian manner in which it was administered.

On another occasion, a gentleman who was looking at some natural curiosities, swore in a shocking manner, calling them ugly, monstrous, &c. The Doctor, in-

ceased at the vulgarity and impiety expressed by his reviling the works of the all-wise and bountiful Creator, gently led him to a large glass which stood in the room, and firmly asked him to look there and judge whether there was any thing in the works of creation, more monstrous than himself!

The attendance required at the Museum did not render him inattentive to his pastoral duties, nor did his acquaintance with persons in the higher circles of life, make him inaccessible to the people of his flock. His house, in a court at the north-west corner of Queens-square, was always open for their reception, and he always met them with a cheerful welcome.

From about the year 1760 to the close of his life, a period of twenty-four years, he preached with great acceptance, once a month, at the Lord's-day evening lecture, St. Helen's, in connection with several ministers of the independent denomination.

Dr. Gifford was very intimate with that eminent servant of Christ, the Rev. George Whitefield; he attended him for the purpose of shewing his respect for his character, when Mr. Whitefield laid the first stone of the chapel in Tottenham-court-road; and afterwards preached for him at the tabernacle in Moorfields.

It is said that the doctor being once met in his way to Tottenham-Court Chapel, was asked if he was going to hear Mr. Whitefield; he replied, "I am going to light my farthing rushlight at his flaming torch."

The ministry of Dr. Gifford was eminently useful in the conversion of sinners, and in building up the church of God under his pastoral care. He was a pathetic, and yet powerful preacher, uniting in his character the Barnabas and the Boanerges. His sermons were highly evangelical; he was a Cal-

vinist of the old school, his system having been formed upon the confession of faith of the Baptist churches, published by the assembly in 1689. The main topics of his discourses were, the fall of man,—redemption by Christ,—the divinity of our Lord,—the work of the Spirit,—the sweetness of the promises,—the perseverance of saints in holiness to heaven. After he had briefly explained his text, with these and similar doctrines, he made a direct appeal to the heart, interested all the passions of the soul, and summoned conscience before a solemn tribunal. His biographer, Dr. Rippon, says of him, "His heart was in the work, and upon some occasions, particularly, it might have been said of him as of one of the reformers, *Vividas vultus, vividi oculi, vividæ manus, denique omnia, vivida*, i. e. his countenance was alive, his eyes were alive, his hands were alive, in short, all were alive. If ever any man was all alive in the publick service of God, Dr. Gifford was the man, and he retained his evangelical savour and his stated and occasional labours, even to the very last, with but very little abatement; inso-much that when he was above eighty years of age, he was more active and zealous in his master's work, than many young men of twenty-five. It was thus, through a divine blessing upon his labours, that he kept up a numerous auditory, and made every one say, what indeed appears true, 'that the doctor would die popular.'"

It is to the honour of this worthy pastor, that he was always humble, notwithstanding the success which attended his labours, and the respect with which he was treated. When he heard a person say, that the Lord had blessed his ministry to them, he used with great modesty, and sometimes with tears, to reply, "Give God the praise, the man is a sinner."

When he found persons, especially if they were young females, much intimidated at the prospect of speaking their experience before the church, he would affectionately encourage them by saying, "My dear child, you will never have such another opportunity of speaking to the honour of the Lord Jesus, and to the praise of the riches of his grace while you live."

In his friendly and pastoral visits he was always cheerful and serious. When he entered a house he would begin the conversation by familiarly asking, "What do you think of Jesus Christ? Do you, my dear child, love the Lord Jesus Christ?" When he prayed in the families which he visited, he was remarkably affectionate, and so very particular in suiting his petitions and thanksgivings to the cases of the individuals who composed them, that many had reason to bless God for his prayers as well as his sermons.

In the administration of the ordinance of Baptism and the Lord's Supper, he was uncommonly lively and spiritual. While he was of a very catholic spirit, and heartily loved good men of every denomination, he was a zealous Baptist, and particularly happy when attending to that divine rite. He used to say, when he was unwell, and in prospect of administering that ordinance, "I shall get well, I hope, if I can but go and baptize." He frequently said, when some have spoken of the danger attending such a service to his health, "I never took cold by baptizing, that I can recollect, in my life."

The last time he attended to the Lord's Supper with his beloved charge was on June 6, 1784, when he went to the table very weak and low; and the first sentence he uttered, was, *With my soul have I desired to eat this passover with you, before I suffer.* He

broke the bread, but was not able to pour out the wine. He dwelt with peculiar emphasis upon the words, (afterwards selected by Dr. Rippon for his funeral text,) *Thou hast in love to my soul, cast all my sins behind thy back.* On the next evening, Monday June 7, he preached a sermon to the "Friendly Benefit Society," which he had established for pious men, and which still conducts its business in the vestry of Eagle-street meeting-house. His text was, (and this was the last from which he preached,) Heb. xiii. 7. *Let brotherly love continue.* After the sermon he conversed freely with some of the members of the Society, and at parting he said with a cheerful voice, "Farewell;" and then coming back to the vestry, he took as it were a parting look of the meeting-house, and of his old friends, repeating emphatically, "Farewell." This was the last time he ever entered the meeting.

In his last days, while confined by affliction, his friends who visited him said, they found him always in a happy, spiritual, resigned frame; his soul resting on Christ alone for salvation. He often cried out under his heavy pains, but would presently say, "I cannot help groaning, but though I groan, I trust I do not grumble." Three days before his death, being asked how he did; he said, "I am in great pain, but bless God this is not hell! blessed be God, this is not hell; blessed be God for Jesus Christ." In the last hours of life, being asked whether any of his friends should be sent for, he replied, "I want no friend but Christ; I wish to see no friend but Christ." Some of his last words were, "Oh, what should I do now, were it not for Jesus Christ? What should I do now, were it not for an interest in Jesus Christ?" Thus while affectionately recommending the

Savour to those who were about his bed, he fell asleep in Jesus, about eight o'clock, Saturday evening, June 19, 1784; in the eighty-fourth year of his age; and about the sixtieth of his publick ministry.

The remains of Dr. Gifford were interred on Friday morning, July 2, 1784, in Bunhill-fields, very early in the morning: according to the request of the deceased, who had often wished he might be buried, even earlier than six o'clock, "to testify his faith in the resurrection of Christ, who arose early on the first day of the week, and likewise his hope of the resurrection morning at the last day." It was on this occasion, that the very intimate friend of Dr. Gifford, the Rev. John Ryland of Northampton, while standing on a tomb-stone, delivered that remarkable oration, contrasting the first and second coming of Christ; the powerful eloquence of which has been compared, by no incompetent judge, to the thundering eloquence of Demosthenes. The closing sentences are, "Who can tell the triumphs of our Redeemer's soul, in the prospect he had of this island of Great Britain, of London, and its ministers and churches; of his saving the dear deceased man, and millions more yet unborn?"

"With respect to our departed friend, who has left our world at the age of eighty-four, it is no hard matter to tell where a man is gone, who has lived almost all his life, or if we can only say, fifty years, in the exercise of his faith in Christ, and repentance towards God—in love to mankind, preaching in an evangelical strain through the whole course of his ministry. As to his character I will leave that to be set in a proper light by my younger brother. And now we can, with the greatest truth, use the common words, in the form of service in the church of England;—"We commit this

body to the ground, in sure and certain hope of a resurrection to eternal life, through Jesus Christ our Lord."

"Farewell, thou dear old man! We leave thee in possession of death till the resurrection day: but we will bear witness against thee, oh king of terrors, at the mouth of this dungeon; thou shalt not always have possession of this dead body; it shall be demanded of thee by the great Conqueror, and at that moment thou shalt resign thy prisoner. Oh ye ministers of Christ, ye people of God, ye surrounding spectators, prepare, prepare to meet this old servant of Christ, at that day, at that hour, when this whole place shall be all nothing, but life and death shall be swallowed up in victory."

In January, 1779, Dr. Gifford presented fifty pounds to the managers of the Baptist Fund, by the hands of James Smith; it was kindly received, and the thanks of the managers respectfully presented to Dr. Gifford for his said gift.

Dr. Gifford left by his will four hundred pounds, in the three per cents. for the use of the minister and the poor of the church in Eagle-Street. He left also a small sum for the poor members, and a legacy to each of the seven deacons, with some small bequests to a few ministers of his acquaintance. His valuable books, pictures, and manuscripts, with a vast variety of curiosities, he bequeathed to the Baptist Academy at Bristol; and caused an elegant room to be erected, called "Gifford's Museum." The value of this legacy was estimated at £1000. He probably was in some measure influenced to do this on account of his having been an assistant in the ministry and the Academy to Mr. Bernard Foskett, from Jan. 11, 1727, till he removed to London. He wished also to have taken an

active part in procuring a charter and an endowment for this seminary as a college, but the modesty of the tutors, Messrs. Evans and Newton, prevented him from promoting that object.

In the new building, which has since been erected for the academy at Bristol, the library and museum contains these valuable presents, where the Doctor's name is duly honoured; and his curiosities are shown for the gratification of its

numerous visitors. There is, too, an excellent painting of the Doctor, (from whence his engravings, holding Magna Charta and the Alexandrian MS. in his hand, appear to be taken,) in the British Museum, which a few years since was in one of the public rooms of that institution; there is also a bust, which is said to be an excellent likeness, in the vestry of Eagle-street meeting-house.

The following is the inscription in the Museum, which has been translated into English by Mr. John Satchell:—

D. O. M. P. F. S.
IN VSV. JVVENTVT.
GYMNASIOLI
HVJVSMODI BAPTISTI. I.
MVNIFICENTIA. EDW. TERRIL.
OLIM INSTITVTI.
MVSEVM. HOC. D. D. D.
A. GIFFORD, D. D.
ÆT. LXXX. AVG. XXVIII.
MDCCLXXX.
HVG. ET CALEB EVANS, A. M. ET JAC. NEWTON,
GYMNASIARCHIS

TRANSLATION.

To God, Father, Son, and Spirit,
For the use of this Baptist Academy,
Formerly founded by the munificence of Edward Terrill,
this Museum was given by
A. GIFFORD, D. D.
in the 80th year of his age, August 28, 1780,
and dedicated to Hugh and Caleb Evans, M. A. and James Newton,
Masters.

There is a plain head-stone in Bunhill-fields, on which is the following inscription:—

H. S. E.
A. GIFFORD, D. D. P. F.
VIX ANN. LXXXIII.
MDCCLXXXIII.

ORIGINAL COMMUNICATIONS.

ON THE SUPPLIED WORDS IN THE
ENGLISH TRANSLATION OF THE
BIBLE.

LANGUAGES differ in their forms of expression. Some admit, and frequently use an ellipsis, where others do not. Hence, in translating, it is necessary to supply some words: otherwise a translation would, in many instances, be unintelligible. This is true with respect to translations of the Bible. The translators of our English Version have carefully distinguished the words which they have thought it necessary to supply, by causing them to be printed in *Italics*. It is far from my intention to advance any thing calculated to derogate from these venerable men, or from the valuable translation of the Scriptures with which they have furnished us. I would not, however, ascribe infallibility to any man or body of men. While they have performed that part of their task which respects elliptical expressions with much fidelity, judgment, and skill, they have undoubtedly left some room for improvement. By having designated the words which they have supplied, they appear to have intended to allow even such as do not understand the original languages of the Bible the liberty of exercising their own judgment, in reference to the necessity and propriety of them. It is certainly, therefore, allowable, and may be useful, to point out a few instances in which the *supplied words* appear to be either *redundant*, *inaccurate*, or *deficient*.

1st. *Redundancy*. Wherever the original words alone afford a consistent sense, supplemental words are unnecessary. We have an instance of such redundancy in Matt. xx. 23.—“But to

sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.” The words, *it shall be given*, are superfluous; and give the text such a turn that it seems to afford some support to the Socinian cause. And let the passage be read according to its native simplicity. “But to sit on my right hand, and on my left, is not mine to give, except *to them* for whom it is prepared of my Father,” and it yields a perfect sense, giving no countenance to so pernicious an error; but is quite consistent with those declarations of our Lord in which he asserts his unlimited authority to dispense rewards and punishments. See John v. 22. Luke xxii. 29, and Matt. xxv. 31—41. Comp. Mark ix. 8, with Matth. xvii. 8, in Greek.

2. Cor. vi. 1. “We then *as* workers together *with him*”—The sense appears complete without the words *with him*: “We then, *as* workers together,” or as fellow labourers. Should 1. Cor. iii. 9, “For we are labourers together with God,” be adduced in support of the supplemental clause, it may be replied, that it is conceived the learned reader will see cause to prefer the Geneva translation in that passage. “For we together are God’s labourers.” It is the more necessary to investigate these passages, because some have, by great inattention and perversion, attempted to establish upon them the sentiment, that sinners are *co-workers* with God in the matter of their salvation. So far is this from being true, that ministers, or even Apostles, are not represented as performing any part with God, but as instruments in his hand, as earthen vessels, “and as not being any thing.” 1 Cor. iii. v. 7. and 2 Cor. iv. 7.

2d. *Inaccuracy.* When there is such an ellipsis in the original as renders it necessary to supply a word or clause, the supplement should be that which the words of the text, the context, and the nature of the subject require. This rule appears to be violated in Numb. xi. 31, where we read, that the quails lay, "as it were, two cubits *high*, upon the face of the earth." It would certainly have been more correct to have said, "two cubits apart." In verse 32, we are informed, that the people were employed two days and one night in gathering them; which could scarcely have been the case, had they been about three feet high, over the face of the ground. Besides, there would not have been room to "spread them abroad."

Rom. vii. 10. "And the commandment, which *was ordained to life*, I found *to be unto death*." Would it not be more consistent to understand the Apostle as saying, "And the commandment which *I supposed to be to life*, I found *to be unto death*?" He did not mean to inform us, that he found the thing different from what it really was; but that he was convinced of his error. If the commandment or law could have awarded life to any, it certainly would have secured it to him. Phil. iii. 6. But, that it could not confer life, and was not ordained for that intent, is plain from Scripture. See Gal. iii. 19, 21. Rom. iii. 20. Ch. v. 20, and 2 Cor. iii. 7.

3d. *Deficiency.* Acts xix. 2. "We have not so much as heard whether there be any Holy Ghost." The word *given* ought to be supplied. The passage would then read, "We have not so much as heard whether the Holy Ghost be *given*." They surely were not ignorant of the existence of that person in the Trinity, as they were disciples of John, who ex-

pressly taught, that they should be baptized with the Holy Ghost. Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. "There is an exactly parallel expression, John vii. 39. "For the Holy Ghost was not yet *given*," (say our translators rightly,) "because that Jesus was not yet glorified." These disciples had not heard of the actual effusion of the Holy Ghost." Parkhurst in *Pneuma*, 7th.

Rom. vi. 17. "But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart.—All obscurity may be removed from this text by supplying one word, which seems evidently understood "But God be thanked, that, *though* ye were," &c.

May these brief remarks tend to remove any wrong ideas which may have been formed, and to impart correct views of the import of the passages on which they are offered. PHILOGRAPHERS.

(For the Am. Bap. Mag.)

THE RETURN OF THE JEWS.

COUNTRY and home are dear to every human being. When we are about to leave them, our affections linger; nor can they be persuaded to accompany us, until they have first exacted and obtained a promise of return. As we are borne away, every moment of leisure is employed in looking back to the place of our nativity, which regardless of our anxieties seems rapidly to fly from us: and when we have arrived at the place of our destination, we occasionally climb the highest eminence, and endeavor to descry the spot which is rendered sacred by all the associations of youth—or if it be beyond the reach of our vision, we often sit with our faces turned in that direction, and many of the scenes of early life will pass be-

fore our minds, and while with pleasurable emotions we review the past, we long with painful anxiety to re-visit the place and remingle in whatever was once delightful.

This is a general statement of the feeling; but if we analyze it, we shall find, that in different individuals it arises in view of different objects. The man, who delights in agriculture, will be anxious to return to the tillage of his fields. The scholar to his books. The man whose social feelings are easily excited, will long to return to his friends: whilst the man in whose heart the love of God has been shed abroad, will desire to return to his privileges, to christian society, to the house of God, and to all the holy scenes, where he first dedicated himself to the service of his Creator.

Now if we were to inquire what a return to country and home means in the mouths of these different individuals, we should probably find its signification as various as the objects which have particularly shared their attention and their feelings. All indeed would feel an attachment to their country, *regarded merely as their country*; but this would be only one, and perhaps the least ingredient in composing that state of mind which longs for return. The objects of their pursuit and of their affection would be the principal cause of this anxiety.

It is certain that the Scriptures and all other books are to be interpreted with a due regard to such principles. Without them we shall fail of arriving at the true meaning. I am not to be understood as advocating a "double sense." All that I attempt to maintain, is, that the feelings and views of a person, who makes an assertion; or of him, to whom an assertion is made, are to be duly regarded in our attempts to arrive at the true meaning of Scripture.

The great object in calling Abraham from "Ur of the Chaldees," from a family that "served other Gods," seems to have been the establishment of a nation, which should "fear God and keep his commandments." It was designed to be a peculiar nation—a nation distinct in a religious respect from every other nation on earth. The place where this nation should enjoy peculiar privileges; where it should display traits of character distinct from those of every other people; where it should undergo the discipline of Jehovah, was the land of Canaan—a country, whose fields poured forth their fruits in rich abundance. Now according to the principle, which has just been established, the phrase "Land of Canaan," would mean very different things in the mouths of different individuals. If it were used by a man who regarded it only as a fertile country, as a place yielding all the luxuries that could be desired; or affording all the opportunities of acquiring extensive possessions and numerous herds, it would mean nothing more than *a delightful residence, a very desirable place*. If it were used by one, who desired, far from the polluting rites of heathenism, to enjoy the means of knowing his duties to God and to man, who longed for opportunities to serve his Creator, and who knew, that here only they could be obtained, it would mean the *enjoyment of these privileges and opportunities* of serving his Maker.

The nature, then, of the human mind will lead us to suppose, that the terms "Land of Canaan," "Rest," "Judah," "Jerusalem," "Zion," &c. may be used *metaphorically*; and instead of presenting to the mind the country, or city of which they are the proper names, they may suggest the rites and privileges enjoyed there, or the disposition of the inhabit-

ants towards God, or perhaps only his devout worshippers.

That these terms are used metaphorically is not however a matter of mere supposition. The "*usus loquendi*" of the sacred writers absolutely requires this interpretation. Whoever attentively reads the prophetick parts of the sacred Volume cannot fail of arriving at a persuasion that the names of places are sometimes used to designate spiritual objects. This position will be fully established by a perusal of the following passages.

Psalms cxxxii. 13, 14. "The Lord hath chosen Zion. He hath desired it for his habitation. This is my rest for ever." Isa. xxviii. 16. "Behold I lay in Zion for a foundation a stone—a tried stone—a precious corner stone—a sure foundation. He that believeth shall not make haste." The term "stone" is here used metaphorically, and denotes the Saviour. The name of the place, therefore, of which it is the foundation, must be used metaphorically, and denotes the church.

Psalms ii. 6, 7, 8. "Yet have I set my King upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my son. This day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." In this passage the term "Zion" is used as the name of all that relates to the empire of Christ.

Jer. l. 5. "They shall seek the way to Zion with their faces thitherward, saying, Come, let us be joined unto the Lord in an everlasting agreement. Here the parallelism requires us to admit that "seek the way to Zion" in the first member of the couplet is synonymous with "joined unto the Lord" in the last. The term "Zion," in this verse, must denote the service of God.

Isa. lxii. 1, 2. "For Zion's sake I will not hold my peace;—And for Jerusalem's sake I will not rest,—Until the righteousness thereof go forth as brightness,—And the salvation thereof as a lamp that burneth,—And the Gentiles see thy righteousness,—And all kings thy glory."

Now if the desires of the prophet for the prosperity and unlimited reputation of his native city were so great as to fill his bosom with restless anxiety, we cannot but regard him as under the influence of the most detestable ambition. But the character of the prophet is not the principal argument in favour of a metaphorical interpretation of the terms "Jerusalem and Zion." This last meaning gives a beautiful congruity, simplicity and perspicuity to a sentence otherwise involved in darkness. It may be rendered thus,

"The cause of religion will not suffer me to be silent,—The cause of piety will not permit me to rest,—Until her prosperity go forth as brightness,—And her salvation as the rays of a burning lamp,—And the Gentiles see thy righteousness,—And all kings thy glory."

But this usage is not peculiar to the prophets. It is common with the writers of the New Testament. The law is called the "Jerusalem which now is," Gal. iv. 26. The gospel is denominated the "Jerusalem which is above," Gal. iv. 27. And the "Heavenly Jerusalem," Heb. xii. 21. And the "New Jerusalem," Rev. iii. 20. In all these cases the terms "Zion" and "Jerusalem" are used metaphorically, and denote spiritual objects. It would be easy to swell the list of instances, in which they demand a metaphorical interpretation. In prophetick language they are generally used as names of all that relates to piety. It is, however, worthy of notice, that the names of the capitol of the nation are used more frequently in this sense, than the

name of the whole country. This is owing to the fact, that the public worship of God was established only at Jerusalem. But as the Jews were then the worshippers of the true God, the name of the country which they inhabited became the name of the rites and privileges, which they enjoyed; or of the piety which they cultivated. Zec. ii. 16.

And many nations shall be added unto the Lord in that day, and shall be my people, and the Lord shall possess JUDAH his portion in the holy land, and he shall choose Jerusalem again.

To "possess Judah," and to "choose Jerusalem," are only other ways of expressing the fact that "many nations shall be added unto the Lord." The term "Judah" (Judea) must be here used for the devout worshippers of God. I might go on to show that the phrases "land of Canaan,"* "Rest," and other names of Palestine, denote spiritual objects. But as they are synonymous with some of those already explained, they need no illustration.

The terms "Jacob," "Israel," "sons of Abraham," "sons of Jacob," "inhabitants of Jerusalem and of Judea," are often used metaphorically. These terms in their primary signification mean nothing more than descendants of Abraham and Jacob—inhabitants of Jerusalem, or Judea. But as the descendants of Abraham, the inhabitants of Judea and Jerusalem were almost the only worshippers of God; these terms at length acquired a secondary meaning, and were used as names of the worshippers of Jehovah. Instances of this usage are so numerous and so prominent, as to force themselves upon the notice of every attentive reader.

It seems, then, that the names of the capitol and of the country of the Jews, are frequently used to designate spiritual objects, and that the names Israel, Jacob, sons of Jacob, children of Israel, often denote the devout worshippers of God, the truly pious.

Now if any one should undertake to prove, that the children of Israel will return to the "land of their fathers," it would become him to shew, that in the passages, which he might select from the prophets in proof of his position, the terms Zion, Jerusalem, Judea, &c. are not used metaphorically. Until he has accomplished this, we shall be left in doubt whether the Jews will be restored to the country of their ancestors; or to the rites, privileges and prospects of the truly pious. It is also quite possible, that the terms Israelites, sons of Abraham, &c. mean something else, than descendants of Jacob and of Abraham. They may mean the devout worshippers of God.

And this latter view of these terms is in exact accordance with the highly poetic spirit, which pervades all the prophetic parts of the bible. Now if these passages, independently of other parts of revelation, do not satisfactorily shew the nature of the return, then we must resort to these parts; and from the whole draw one general inference, and form one general conclusion.

It is worthy of notice, that there are two classes of prophecies respecting the Jews. The first class relates to their return from Babylonian captivity, the rebuilding of their temple, and the re-establishment of their ordinances. These predictions have been literally fulfilled. The second class of prophecies is clothed in much the same language. The return of the Jews, the re-establishment of their government and of their religious rites. This grand event awakened

* Compare Numbers xxxii. ii. Psalms xcvi. ii. with the explanation given by the apostle, Heb. iv. 1—9.

within the bosoms of the prophets the most sublime anticipations. Whenever they looked forward into futurity, their hearts seem to have been moved by the workings of some strong and delightful emotion. When gazing in distant prospect on the convulsions of nations and the overthrow of kingdoms great and powerful, these holy men seem to have had all their anxiety awakened for the safety of one people. At length they appear to have seen this people elude the vigilance of their enemies, escape from the bondage of oppressors, and return to a country once inhabited by their ancestors. Here they re-establish all the political and religious institutions of their fathers. Such were the anticipations of the prophets, and for their accomplishment the word of the Lord is pledged. His interposition is promised. Jeremiah 31 : "Behold I will bring them from the north country, and gather them from the coasts of the earth. He that scattereth Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of one, that was stronger than he. Therefore they shall come and sing in the height of Zion." Now if all this is to be understood *literally*, then we shall be compelled to interpret literally all the passages, which relate to the condition of Jews after their return. This will require us to admit, that the whole system of Jewish, or rather of ceremonial rites, shall be re-established. The Levites shall again perform the service of the altar. Victims shall again be brought, and slain, and burned before the Lord. Jer. xxxiii. 18.

Now is all this to be literally understood? Will it be consonant to the principles of the gospel? Will it coincide with the opinions, which even the advocates of a literal return, strenuously maintain, of the religious character of the Jews

after their restoration? Is it not probable, that as Moses and the prophets every where represent the christian dispensation by language and imagery borrowed from the affairs of the Jewish state and religion; they here mark out either the pious condition of the Jews in gospel times, or the future condition of the church by imagery borrowed from the state of the Jewish republic, or from their religious rites?

As the only true people of God at that period were descendants of Israel; as the only place where God was worshipped, was Judea; as the only mode of worship then known was by altars and sacrifices; is it not probable, that all these passages are to be metaphorically understood? And have we not as good grounds for believing that altars will again be reared and sacrifices perpetually offered; as that the Jews will again inhabit the land of their fathers?

But there is another class of predictions which have an important bearing on the question under consideration. They relate to the return of the Jews in connection with their ruler. That the scriptures often speak of Christ as the ruler of the Jewish nation no one will call in question. Often is his office described by calling him a prince and a king; by representing him as sitting upon the throne of David, and ruling over the house of Israel. That the great body of the Jews really expected a temporal prince, a deliverer from the oppressions of their enemies, and a restorer of their ancient dignity, is a position which every discovery of their ancient opinions tends to confirm. Even the Apostles during the whole period of our Lord's residence on earth seem to have expected that he would be a political deliverer. "Lord wilt thou at this time restore the kingdom to Israel," is a question, which they put to him even after his resurrection. The Jews of our own times

retain similar expectations respecting the Messiah. They constantly look for some one, who shall gather them out of all the nations, whether they are scattered, and bring them to the land of their fathers, and rule over them, and make their nation the most honorable under heaven : and if candor be permitted to decide the point, it tells us, that from the old Testament they have as good reasons for expecting a secular Messiah, as a literal return. The passages, which appear to assert the former, are as numerous and explicit, as those which appear to assert the latter, and the principle of interpretation by which the Jews, as well as some christians endeavor to establish a literal return, will also require us to believe, that the Messiah is only a temporal deliverer.

The coming of Christ is often so interwoven with prophecies concerning the return of the Jews, as clearly to indicate, that in whatever respect they return, in that same respect he is their deliverer. If their return be national, then he will be a political prince. If it be a return to the service of God and to the bosom of the church, then he will be a spiritual deliverer. Jer. xxiii. 5. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is the name whereby he shall be called, *the Lord our righteousness*. Therefore behold the days come, saith the Lord, that they shall no more say the Lord liveth, which brought up the children of Israel out of Egypt ; but the Lord liveth, which brought up the seed of the house of Israel out of the north country, and from all the countries, whither I had driven them, and they shall dwell in their own land."

Now if the children of Israel are to return to the land of their fathers, then they are to be brought back by him, who shall rule over them, and his government is to be of the same nature as their return. If their return be national, his government must be political. Here let us stop a moment, and see where an admission of the literal return of the Jews will carry us. As yet there has been no such return of the Jews, as that specified in the passage just read. Consequently, their deliverer the Messiah has not come ; and of course the whole christian dispensation totters and falls. Such is the conclusion, which an admission of the literal return of the Jews to the country of their ancestors forces upon us. — *The Saviour has not yet come, christianity is unfounded.*

But the Saviour has come. No regal honors crowned his brow. No nation could claim him as solely their king. No battles fought and victories won mark his career. He came to rule the heart, to redeem mankind from their sins, and to open a way, by which both Jew and Gentile may return to the favour of God.

This view of the Saviour's object removes the darkness which has long hung over the Jewish world. Even some of the descendants of Jacob are beginning to see, that they are not to expect a political deliverer :—and it is desirable that all should have such views of this king and deliverer, as had an ancient priest when looking backwards upon the prophecies, and forwards upon the grand event in which he saw their accomplishment, and being full of the Holy Ghost said, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets which have been since the world began, that we should be saved

from our enemies, and from the hand of all that bate us. To perform the mercy promised to our fathers by remembering his holy covenant—the oath which he swore to our father Abraham, that he would grant unto us that being delivered out of the hand of our enemies, we might serve him in righteousness and holiness all the days of our life.”

This passage must be regarded as an explanation of those prophecies which relate to the deliverance of Israel. Zecharias filled with the Holy Ghost saw in the Saviour who was about to enter the world, and in the spiritual kingdom which he was about to establish, the completion of what prophets had announced and kings waited for. He saw in this spiritual kingdom the horn of salvation, which should break in pieces the powers, that oppose the Church. He saw the deliverer, which would save them from their enemies, and from the hand of all that hate them. “Saving from enemies” is an expression borrowed from the local and moral situation of the Jews in respect to all other nations. The latter were sometimes political enemies, and always idolaters. The expression in this connection implies a deliverance from their influence in corrupting the principles and drawing away the members of the true church. This, says Zecharias, is what God promised to our fathers. This is what he swore to Abraham, that he would give to his seed forevermore, that they far from the influence of idolatrous rites should serve him in righteousness and holiness. This whole class of predictions relates then to the church of God. Her sons shall come from far, and her daughters from the ends of the earth. No weapon that is formed against her shall prosper, and every tongue that moveth against her shall be put to silence. This is the heritage of the servants of the Lord.

KAPH.

AN ACCOUNT OF THE UNION MEETING RECENTLY HELD IN VERMONT BY THE CONGREGATIONALISTS AND THE BAPTISTS. FROM THE MINUTES OF THE FAIRFIELD BAPTIST ASSOCIATION, SEPT. 1825.

At a meeting of the North-western Congregational Association, holden at Georgia, in June, 1823, the Rev. Messrs. Asa Lyon, Luther P. Blodgett, and Asaph Morgan, were appointed a Committee to attend the Fairfield Baptist Association for the purpose of conferring with them upon the expediency of forming a union between the Congregational and Baptist denominations in the vicinity of the two associations. This Committee attended the Fairfield Association holden at Jericho, Sept. 17, 1823, and proposed a conference upon the subject of *union*. The Fairfield Association accordingly appointed Roswell Mears, Phineas Culver, J. D. Farnsworth, A. Sabin, N. Culver, and Peter Chase, a Committee to hold this conference. The two Committees met at Mr. Blodgett's, and after some consultation agreed to recommend that a meeting be held in Georgia on the second Wednesday of June, 10 o'clock, A. M. 1824; that the ministers and private brethren of the several churches be affectionately invited to attend; and that the evening of the preceding Sabbath be spent by each in solemn prayer for the Divine blessing.

Agreeably to this appointment the two denominations met at Georgia, and the Rev. Mr. Blodgett preached from Rom. xiv. 1. Mr. Mears was chosen Moderator, and A. Sabin, and W. Smith, Scribes. After a short recess, business was resumed, and a Committee of overtures appointed, who recommended that each denomination exhibit the points upon which they agree with the other,

and those upon which they disagree. The report was adopted; and they exhibited as follows:

Statement made by the Baptists.

Every real christian must rejoice at the least indication of an increasing union amongst the followers of the Lamb. It is by mutual intercourse and inquiry that the happy era will be accelerated when the watchmen shall see eye to eye. It has ever been a matter of regret that when we meet, we meet not as perfectly united in the same mind and in the same judgment, but as members of churches of different denominations. But as we all profess to be followers of Christ, and to walk by the same rule, and as we experience the same trials, and have the same doubts and fears, and expect finally to enjoy the same home, it does appear to be of *great* importance that we be a band of brethren while on our pilgrimage below. Numerous are the considerations that bind the children of God together, and that ought to influence them under all circumstances to endeavour 'to keep the unity of the spirit in the bond of peace.' We rejoice that so much union does exist between us upon the principal points of religion, and that our present meeting is not for contention, but to 'follow after the things which make for peace.'

1. We are agreed in very many of the fundamental truths of christianity. The total moral depravity of the human heart, the necessity of regeneration by the influence of the Holy Spirit, the deity and atonement of Jesus Christ, justification by faith, the certainty of the saints' perseverance in holiness, a general judgment, the everlasting happiness of the righteous, and the endless punishment of the wicked in a future world, are principles which we unitedly inculcate, and maintain

as pillars in our system of religious truth.

2. We are agreed in respect to our religious experiences, and as far as we can gain evidence of each other that we are the followers of Christ, we believe that we have experienced the same great change of heart which enables us to discern the things of the Spirit.

3. We are agreed that the grand object of pursuit, is the glory of God in the advancement of Christ's kingdom on earth, and the salvation of the souls of men.

4. We are agreed also as to the means by which this great object is to be promoted. The Sacred Scriptures, the preaching of the gospel, the ordinances, Baptism and the Lord's Supper, the singing of praise, prayer in public and in private, meetings for religious conferences, and contributions for religious charitable objects, are amongst the most important means which we are authorized to use for the enlargement of the Redeemer's kingdom.

But whilst we rejoice that our views so far harmonize, we have to regret that on several important points we are so unhappy as to disagree in respect to the distinction between the covenant of grace, and the covenant of circumcision made with Abraham; the ministry and baptism of John; the subjects and design of baptism, and what baptism is, the commencement of the gospel church, the constitution upon which it is founded, and who are properly qualified for membership; and as a union is forming between the Presbyterian and Congregational denominations, probably we shall not agree in the mode of church-government and discipline.

A desire to effect a union between the two denominations ought to break down every wall of partition which has been raised by prejudice, party spirit, sectarian notions, tradition, or a want of

knowledge of each other's views of gospel truth, but ought not in the least degree to influence us to relinquish any point of doctrine taught in the Holy Scriptures. We are sensible also that a union other than an understanding one, would but lay a foundation for future disturbances, and for wounding the Redeemer in the house of his friends, instead of promoting his kingdom. In order that our inquiries may be concentrated, and that we may mutually receive and communicate light, we beg leave to present the following articles as expressing the views of the two denominations respectively on those points upon which we do not agree.

1. The Baptists believe that the covenant of grace (by way of eminence so called) existed alone between the Father and the Son, that it is distinct from the covenant of circumcision, and every other covenant made with man, that the conditions of it were the obedience and death of Christ, and that the subjects of its promises are the spiritual seed of Christ, or true believers.

We understand the Congregationalists to believe that the covenant of circumcision was the covenant of grace, that the same covenant exists between God and each believing parent in all ages, that the conditions of it are the faithfulness of the parent, and that the subjects of its promises are the natural seed of Abraham and of believing parents.

2. The Baptists believe that though the ministry of John was in some sense peculiar, yet it was the beginning of the gospel of Jesus Christ,* and that he required the same things in order to baptism, and administered it in the same way as did the Apostles, i. e. he baptized upon a profession of repentance, and of faith in the

coming Messiah in our Lord Jesus Christ.

We understand the Congregationalists to believe that John was a legal administrator, and of course that his baptism was not gospel baptism.

The Baptists believe that our Lord Jesus Christ submitted to the baptism of John in order to ratify the institution,† and that his example *was* followed by his disciples, and is to be followed by us.

We understand the Congregationalists to believe that Christ was baptized to initiate him into the priest's office according to the law of Moses, and that his example is not to be followed by us.‡

3. The Baptists believe that none are proper subjects of baptism, but such as are dead to sin, whose old man has been buried, and who have been raised to walk in newness of life.

We understand the Congregationalists to believe that the seed of believers, whether infants or adults, are proper subjects of baptism, and that faith in the subject, in this case, is not a prerequisite.

4. The Baptists believe that the design of baptism was, that it should be a symbol of the object of gospel faith, i. e. of a Saviour *dead, buried, and raised again*, to abolish death and secure a glorious resurrection for all who believe in him.

We understand the Congregationalists to believe that baptism was designed for a seal of the covenant.

5. The Baptists believe that nothing but an immersion of the body in water in the name of the Trinity, is valid baptism.

We understand the Congregationalists to believe that sprinkling, pouring, or immersion, is valid baptism.

† See Campbell's Translation.

‡ See Fish and Crane.

*See Mark i. 1.

6. The Baptists believe that the constitution of the visible gospel church is to be found in the New Testament only, and is distinct from the constitution of the Jewish church in respect to the qualifications for membership, (none being admitted but such as believe,) and in respect to its offices, discipline, mode of worship, &c.

We understand the Congregationalists to believe that the constitution of the gospel church is to be found in the Old Testament more expressly than in the New, and that the church is the same in all ages, the gospel church being but a continuation of the Jewish.

7. In some other articles we consider both denominations *agreed*. We are agreed that the Holy Bible is the word of God, and is given to us by inspiration, for the rule of our faith and practice. See 2 Tim. iii. 16, 17.

8. We are agreed that the first day of the week ought to be observed unto the Lord as a christian Sabbath, as we are taught by the example of the primitive disciples. See John xx. 19, 26. Acts xx. 7.

9. We are agreed that the Lord's supper is a gospel ordinance to be observed by the church. We are agreed that baptism is a prerequisite to communion; and as Congregationalists are ever ready to receive Baptists to their communion without disputing their baptism; we are agreed that immersion is an acceptable baptism to answer the prerequisite to communion.

We are agreed that believers in Jesus Christ, immersed upon a profession of their faith in him by a proper administrator, and steadfast in the apostles' doctrine, and in fellowship with each other, can consistently commune together.

Statement made by the Congregationalists.

We are happy to believe that we agree with our brethren of the

DECEMBER, 1825.

Baptist churches in this vicinity in the following particulars:

1. In all doctrines concerning the being, perfection, personality, sovereignty, and providence of God.

2. Concerning the divinity, personality, atonement, righteousness, exaltation, dominion, and final judgment of Jesus Christ.

3. The nature, extent, and unchangeableness of moral obligation.

4. The entire depravity, and condemnation of fallen man, the eternal election of some to holiness and immortal life through the regeneration of the spirit and faith in Christ, not by works, but wholly of grace, and the certain perseverance of all who are thus chosen and renewed, to final glory.

5. The existence of a church composed of professedly true christians under the superintendence of Bishops or Elders, and Deacons; that each individual church so constituted has all the ecclesiastical authority which Christ has left on earth, and from their decision there can be no appeal.

6. That all professing religion are to observe the first day of the week—attend on secret, family, and publick prayer, preaching of the word—the sacrament of baptism and the Lord's supper, and maintain constant and strict discipline, in the full expectation of eternal happiness to the righteous, and of endless misery to the wicked.

7. That these important doctrines are all *plainly* taught in the Scriptures of the Old and New Testaments, which are the word of God, a divine revelation, and our only and perfect rule of faith and practice.*

* The Clerk has altered the numbering of some of the following sections in both statements, in order to have the corresponding subjects in this part of the statements marked with corresponding numbers.

But there are certain points of great, though comparatively of smaller moment, in which, it is believed, we are so unhappy as to differ.

1. We believe that the covenant revealed to Abraham, and in which he and all true believers therein are accepted, and of which circumcision was the seal, was the covenant of grace, which the law did not disannul, that it has continued the same to this time, and to all who believe in it, faith is imputed for righteousness as it was to him, so that true believers now, as Isaac was, are Abraham's seed, and heirs according to the same covenant and promise.

They believe the covenant with Abraham was merely a temporal covenant, not essentially distinct from that of Horeb, and is now waxed old and vanished away; that the church now stands in a *better* covenant which was established upon *better* promises.

We believe that as we are under the same covenant which Abraham was, and as he is the father of us all, we are bound to walk in his steps, and obey the commands which he obeyed; therefore as he put the seal of the righteousness of his faith upon his natural seed, and upon those whose education was wholly under his control, so we should put the seal of the righteousness of our faith upon all to whom we stand in the same relation.

They believe that as that covenant and its seal are now both done away, they are under no such obligation.

2. We believe that the gospel dispensation or kingdom of heaven which was at hand when Christ was on earth, was not introduced till the day of Pentecost, that the ministry of John was a preparation for the coming of Christ, and that his baptism was not gospel baptism, nor was it so considered by the Apostles.

They believe that the gospel commenced with the ministry of John, and that his baptism was gospel baptism.

3. We believe that the children of believing parents, are by divine constitution, to be considered holy, in distinction from others, as the first fruits of the fields and of the herds were under the Jewish ceremonial law, because they are to be specially dedicated to God, and that under the belief of this important truth the Apostles baptized the households of believers with themselves, when they alone professed their faith.

They believe that this holiness only means legitimacy, and that where households were baptized at the same time, each individual made a personal profession.

4. We believe that baptism as it is the initiating ordinance of the gospel church, is not to be repeated, is called the circumcision of Christ, and signifies the same important truths, is the seal of the righteousness of our faith as circumcision was to Abraham, and should be administered to the same subjects.

They believe that baptism is not a seal of the same things as circumcision was, and should be administered only to professed believers.

5. We believe that, as we are to be baptized *with* water and not *in* water, and as the original word signifies not immersion only, but any application of water for cleansing, whether it be sprinkling, washing, or bathing, the sprinkling of water by a proper administrator on a meet subject in the name of the Trinity, is gospel baptism; and it would also be valid were the water applied by pouring or plunging.

They believe that baptism means immersion only, and that no other mode of applying water is valid.

6. We believe that the church of Christ has been the same in all

ages—that its visible form, as distinct and separate from the world, under a visible seal, began in the family of Abraham, and has continued the same, under the same covenant and seal of the same faith unto the present time; thus Abraham is the father of us all, and the blessing of Abraham is come upon the Gentiles.

They believe that the church under Abraham and Moses and the prophets, was but a typical church; that it ceased when the gospel was introduced, and that the church of Christ was then first erected.

7. We believe that all things contained in the Old Testament, excepting the peculiarities of the ceremonial law and the civil regulations which belong to the Theocracy, are as much binding upon us, as they were on those who lived in the days of the Patriarchs, of Moses or the Prophets; that they are of as much authority to us, as if they had been spoken or written immediately to us, or were now a part of the New Testament. They were uniformly quoted by the Apostles as having this authority. The ceremonial law is not now binding, because it was but a shadow of heavenly things, of good things to come, and the coming of the things shadowed has superseded and removed it out of the way; the true Priest being come, there is of necessity a change of the law. The civil regulations of the Theocracy are not now in force, because that government does not now exist; but we are commanded to be subject to the higher powers wheresoever we are, and are assured they are the ordinance of God.

They believe no part of the Old Testament is binding upon us any farther than is found to be re-enacted or enforced in the New Testament. Hence they style themselves New Testament saints, and even in proving our obligation

to observe the Lord's day, do not produce the fourth commandment.

8. We believe the first day of the week, the Lord's day, is now the Sabbath day, which we should keep holy, calling it a delight, the holy of the Lord, honorable, and should thereon honor him, not doing our own ways, nor speaking our own words.

They believe that the first day of the week is not holy time more than other days.

9. We believe that he who makes a credible profession of experimental religion, is sound in his faith, and is baptized with water in any of its modes of application, is a meet subject for communion in gospel ordinances, and accordingly we are ready to partake with all such.

They believe that every one who has not been immersed in water is unbaptized, and consequently unfit for communion at the Lord's table, and accordingly they refuse to commune with such.

Thus it appears that in all the most essential doctrines we are agreed. Those concerning which we differ are of the second degree of importance, and most of them such as respect the forms of duty only. The authority which the Old Testament has over christians is a subject of much importance. Our difference on that point, and concerning the covenant revealed to Abraham, seems to go near to place us on different foundations. We profess to grow on the same olive from which the Jews were broken, and that we are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

These two statements having been presented, the following resolutions, after some discussion and amendment, were passed, viz.

Resolved, that we ardently desire that the Congregational and Baptist denominations may be united in one by believing and

practising alike according to the word of God ; and towards effecting this important object, we mutually agree to relinquish in our practice whatever things may be a grief to the other, when we are convinced they are not required by the bible.

Resolved, that we will not ask each other to lay aside any thing which the bible does require us to practise or maintain, because to make such a request would be likely to hinder the two denominations from meeting.

On motion of Mr. Blodget, there was appointed another meeting of the two denominations, at Swanton, on the second Wednesday of June, 10 o'clock, A. M. 1825.

At the meeting in June, 1825, Mr. Sabin preached ; and Mr. Lyon being the only person present of the Congregational committee, stated that he felt himself unauthorized to take any part in the meeting, in behalf of his brethren, they not being present. The Baptists then presented the following statement showing the ground upon which *they were willing* to continue mutual efforts for a union.

As by the written statements of both denominations, at our meeting in June, 1824, it appears that we are not agreed in many points of faith, in the manner of church-building, and in practice, and that of course there is error in one or both of us, we would now ask,

1. Is it our design in this meeting to inquire after *truth*, and endeavour to be united in it so as to form but one denomination ? Or is it our design to form a compromise between truth and error, and to fellowship each other as regular gospel churches and ministers, while we neither believe, build, nor practise alike ?

Resolved, that it is our design to find the truth, and be united in it so as to be but one denomination ; not to blend truth and error,

and say we are agreed when we are not, as such a compromise would not meet the approbation of the Great Head of the Church, nor agree with his word, nor stand in the day of judgment, with reference to which we ever wish to act.

2. Are we willing in christian friendship with open frankness to come to the light of our case, by meeting together, and uniting in solemn prayer to God, confessing to Him and to each other, that there is a wrong at least in some, if not in all of us, while we disagree in faith and practice, humbly asking him to enlighten us by his Spirit, to give us an understanding of his word, and bring us together in the truth ?

Resolved, That we are thus willing, and that it is the desire of our souls to be in the use of the means best calculated to effect such a union.

3. Are we willing not only to meet, pray, confess and mourn before God about our disagreement, but to make it a matter of friendly conversation and inquiry, and endeavour thoroughly to investigate the subject, thereby to ascertain if possible what the difficulty is, and where the fault lies, by searching the scriptures on those points on which we differ, resolving to have no other standard but the bible, and that if in any thing we find that we are believing or practising for *gospel doctrine*, that which is not therein required, we will do so no more ?

Resolved, That we are thus willing, considering that if either of us should manifest an unwillingness to meet on such principles, we should give the other reason to believe that we were either afraid to come to the light, or that we wished to keep up party spirit, and to have the children of God remain divided.

4. Are we willing not only to meet, pray, read, and converse on the points on which we

disagree, but to recommend to the ministers and people, that, from time to time, they meet in christian friendship, preach, and hear on the points of difference, counting it no offence for each denomination to hold up all the light they have in favour or against, except it be done with an unchristian temper?

Resolved, That we are willing and anxious for such meetings, and willing to hold ourselves censurable by all, if we, as ministers or people, in any instance, act with an unchristian spirit, or state any thing for gospel doctrine, which we cannot there read, either in precept or example, to those requiring it of us.

After a few affectionate remarks by Messrs. Culver, Lyon, and Tuttle, on the subject of a union, the meeting closed, publick information having been given, that the Baptist Committee appointed to attend that meeting, would stand appointed till Sept. 1825, and that if the Congregational Committee still wished for an opportunity of meeting us, they might fix upon a time and place, previously to Sept. 1825, and give us information of the same, and we would meet them.*

The preceding records we insert without note or comment, and leave it for a candid publick to say which denomination refuses to come to the light lest their errors be exposed by a thorough investigation.

By order of the Association,

A. SABIN, *Moderator*.
P. CHASE, *Clerk*.

The foregoing account is of so interesting a nature, that we deem no apology requisite for presenting it entire to our readers. It is an important historical document; and, as such, it ought to be preserved, and very seriously pondered. It conveys many instructive lessons. One, which we can-

not forbear to mention, is our great liability to mistakes in the history of opinions and controversies. A striking instance of this, we have in the statement (No. 7.) relative to the estimation in which the Baptists were considered to hold the Scriptures of the Old Testament. Were it not for their own statement, some future historian, perhaps, would, with a good conscience, have added to the list of heretics, a cluster of churches in the north-western part of Vermont. Now, if at the present day, and in our own country, it is possible for error on this subject to exist and be circulated, how cautious should we be in regard to unfavourable representations relative to each other, which opposing parties have handed down to us from distant ages and countries!

It occurs to the reflecting reader, that some of the enumerated articles of difference derive their principal importance from the bearing which they either have, or are generally supposed to have, on the two inquiries, (certainly of no trifling moment.) What is baptism? and, Who are the proper subjects? It is but justice, however, to remark, that on those articles there is a diversity of opinion among our Pedobaptist brethren themselves.

In reference to John's baptism, Dr. Knapp, who has for half a century held an eminent station in the great theological school of the Lutheran church in Europe, has, in his *Scripturæ varia argumenta*, if our memory serves us, expressed an opinion remarkably coincident with the one commonly entertained by the Baptists.

The assertion which we and our brethren make is, that the ministry of John was the dawn of the gospel dispensation, or, as they have most happily expressed it in the very words of Mark, 'the beginning of the gospel of

* No such meeting was appointed. *Ed.*

Jesus Christ.' What John taught and did, so far as it went, was correct and valid, and sanctioned by the Saviour. The light gradually increased, till, after our Lord's resurrection, and the passing away of a dark cloud that had covered the heavens, it shone with meridian splendour upon a fully constituted church.

One would think there could be no difference of opinion in regard to so plain a matter. How has it arisen? And how has it come to be regarded as of practical importance? The Baptists, in proving that none but such as repent ought to be baptized, advert to the examples recorded in the New Testament, and, among others, to a multitude of very strong cases in the practice of John. And to show that baptism is immersion, they advert to the records which state that they who came to John, 'were baptized of him *in Jordan*, confessing their sins.' There was no way of avoiding the force of these arguments, but to maintain that John's baptism was not gospel baptism.

Here we would seriously ask, Is it not reasonable to believe, that the Apostles, who had been John's disciples, and who, under the eye of our Lord himself while he was on earth, administered baptism,* did, in performing this, the same act that John had done, and required of their candidates as much as he had required of his? And when our Lord gave his final commission to his Apostles, did he annul what he had sanctioned before his crucifixion? Surely not. He only adapted the form of words to the full display which it was now proper for him to make of his divine character and the system of redemption. Among all his followers who had been baptized either by John or by the Apostles before the giving

of this commission, not one, so far as we have any account, was re-baptized. What was the fact in regard to Apollos? 'This man was instructed in the way of the Lord, and, being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John.*' When Priscilla and Aquila met with him, they did not re-baptize him. They only 'expounded unto him the way of God more perfectly.†

We know of but one case in respect to which there is the least reason to think that any who had received John's baptism, were baptized again by the Apostles. We allude to the case of certain disciples found at Ephesus, as mentioned in the nineteenth chapter of the Acts. It is well known, that critical expositors are not agreed concerning this passage, some being of the opinion that it was not intended to intimate a re-baptizing. But if we suppose it was, we can easily conceive of the reason. Paul may have perceived a radical defect in the religious instruction which they had received. They had not, perhaps, been directed to the great object of evangelic faith. It is not said, nor is it at all probable, that they had been baptized by John, but only 'unto John's baptism;' and they seem to have been ignorant, in a great degree, of what it implied. 'Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

We have not room, nor is it necessary to expatiate. All must approve the candid and liberal temper evinced by our brethren in Vermont. We are confident, that the ground which they have taken is the ground on which the disci-

* See John iv. 1, 2.

† See Acts xviii. 25, 26.

ples of Christ will ultimately meet 'in the unity of the spirit, and in the bond of peace.' In the mean time, let us not for a moment cherish one unhallowed thought of self-complacence. 'He that glorieth, let him glory in the Lord.' It is the Lord that has given us, so far as we possess, the understanding of his will, and the disposition to obey his commands. But, alas! how much do we see

in ourselves and in all around us, that ought to humble us in the dust. Let us earnestly seek, as in the sight of God, to know and to do our duty in all things, ever 'speaking the truth in love,' attaching to every subject its due degree of importance, and 'in meekness instructing those that oppose themselves.' Souls are perishing in sin; and we are all going to the judgment seat of Christ.

MISSIONARY INTELLIGENCE.

DOMESTICK.

EXTRACT OF A LETTER FROM THE REV. J. M. PECK, TO THE SECRETARY OF THE BAPTIST MISS. SOCIETY OF MASS.

St. Louis, Sept. 12, 1825.

Rev. and Dear Brother,

It is several months since my last communication to you, but I have not been idle. Much of my time has been occupied in the agency department of the American Bible Society,—the remainder in Sunday school and Missionary matters, during which I have ridden over 13 counties in Missouri, 24 in Illinois, and 9 in Indiana, in which I have formed 18 new Auxiliary or Branch Bible Societies, reorganized 3 that had fallen through, and visited and revived several others that required attention, besides forming a number of Sabbath School Societies, &c. &c. There are now 43 Auxiliary and Branch Bible Societies in successful and increasing operation in Missouri and Illinois, and more than one hundred Sabbath Schools in which about 3000 children and youth are learning the word of God, "which is able to make them wise unto salvation through faith in Christ Jesus." The Sunday School and Bible systems are getting a faster hold on the affections of the publick every week, and I am confident in not misrepresenting facts when I affirm that the bible is read six times more in these States than it was six years since. Revivals of religion prevail to an encouraging extent. In White County, Illinois, towards Shawneetown, in July

I witnessed a very solemn and impressive scene—18 young persons in a meeting under most serious convictions. This was in a settlement under the labours of the Rev. Mr. Spillman, a young Presbyterian Clergyman. In a Baptist Society not far distant several were inquiring the way to Zion. While absent in the Wabash Country, during the months of July and August, in which I rode 950 miles, a powerful excitement was produced in St. Clair County, and on my return I found several of my neighbors, and many more farther distant, had professed religion and united with the Methodist Society. In the northeastern part of Illinois an encouraging revival of religion has prevailed, chiefly among the Presbyterians, and while on my route in Indiana, between the forks of White River, I received the animating intelligence from a respectable Baptist preacher that within a year, he had baptized upwards of 100 converts in Davies' and Martin counties, chiefly the fruits of his own labours. Lately in the western part of St. Louis County and the next County adjoining, more than 60 have professed to experience religion at three Camp Meetings, among the Cumberland Presbyterians, and from the north side of Missouri, I learn that three Baptist preachers, a father, son and son-in-law, have been much engaged in preaching, and have baptized about 100 persons within six months past.

But amidst all these cheering and encouraging prospects, there is much to lament, and much to teach us not to trust in man, or to glory in appearances. In many settlements a spirit of antinomianism holds them fast, and paralyzes every active effort for the welfare of souls, under the convenient but deceitful excuse, "the Lord will carry on his own work." "When his time comes the people will be converted;" and thus they fold their hands and cry, "a little more sleep." Others manifest a very bitter and unholy spirit against missions, and against every other publick effort in which money is concerned, hesitating not a moment in charging those engaged in these matters with speculation and venality. Neither of these classes do I spare either in publick addresses, or private remarks. Their selfishness and sinful neglect of duty are laid open before them.

While in Indiana, I saw and became acquainted with the Rev. ——. I conversed freely with him as to Missionary labours, and the region around Fort Wayne. From others I learn that Fort Wayne is a desirable field of labour,—that new settlements have been planted the whole length of the Wabash to its upper branches—that the citizens about the site of the old Fort were very desirous that Mr. — should settle with them—that all the northern part of Indiana, which, when I arrived in the western country, was an entire wilderness for more than one hundred miles in extent, is now rapidly settling, and much of it quite destitute of the gospel—that here (and indeed throughout the State) is a most promising field for Sunday Schools and Bible efforts,—and that Mr — is desirous of doing what he can in promoting these institutions. In our friendly conversations, I felt satisfied he possessed a real Missionary spirit—that he is willing to make earthly sacrifices for the cause, and in short, that he is a man calculated to do good to the souls of men.

By a reference to the ratio of increase in population in the United States, and particularly the western states for 50 years past, and connecting the results with the fact that there is but little more

new Territory to be run over which admits of immediate settlement, and that the western states already formed, must now fill up with inhabitants, the conclusion is reasonable that in 1875—that is half a century hence, and within the reach of many now born, the States of Missouri and Illinois will contain not less than 3,500,000 souls. If Indiana is added, which will then contain two millions, the aggregate is 5,500,000, more than half the amount of the present number of white population in the United States.

But to keep only Missouri and Illinois in mind, it would be obvious to one who contemplates the secret springs and silent movements that give origin to national character and publick manners, that the character of the preaching, the doctrines exhibited, the customs formed, the manners introduced, the Schools, the Sunday Schools, Bible Societies, and every publick and private effort whether good or bad for the first ten years, will give a general character to the population 50 years hence. For four years past from various causes, there has been but little emigration comparatively speaking to this country, and business has been greatly retarded, but now emigration begins to flow into these States, and in about ten years from this, a general character as to religion, morals, and information, will be formed, consequently what is done must be done immediately.

I remain as ever most sincerely yours, &c.

J. M. PECK.

ANOTHER LETTER FROM MR. PECK.

St. Louis County, Sept. 13, 1825.

Rev. and Dear Brother,

WHILE pursuing the train of thought I entered upon in my letter of yesterday, I beg leave to call your attention to my communications from this country for three years past, which, if they do not contain a connected, will, at least, give you an accurate statement of facts as they exist in relation to religion in general, and to the prospects of the Baptist Society in particular. You will perceive, that for two years past, my efforts have been di-

rected in a *general* way to the interests of religion, and particularly to a complete system of Bible Societies and Sunday School labours, the one, to furnish every family and individual with the word of God, and by producing an influence in each County, to awaken a disposition to read, believe, love, and obey the sacred volume;—the other, to provide a system of religious, and especially biblical instruction for the children, and thus prepare, as it were, a new race of beings to form the basis of population in the next age. And I doubt not but you will unite with me in thankfulness to the Parent of mercies, that these two grand objects, at least, as to a system of means, are in a fair way to be realized. From the same source you have learned, that some incipient measures have been adopted to bring about a system of itinerant preaching amongst the Baptist Society. Could I exhibit before you as on a map, 23 Counties in Missouri, and 37 in Illinois, over which the 160,000 souls of the two States are dispersed, and through which the 43 Bible Societies and more than 100 Sabbath Schools are planted, and then give you a just description of the great want of ministers, your heart would be deeply affected. Of all the plans that have passed in review before me, none have combined so much simplicity, economy, system, and energy, and appeared so well adapted to answer all purposes, as the circuit system in its prominent features. To fill up the Counties of Missouri and Illinois with such circuits, over which an active and zealous preacher of the gospel might ride once each month, would require 20 missionaries. These would visit all the churches, form new ones, preach in every principal settlement that is not otherwise supplied, keep their eyes upon every Sunday School, and frequently address the children, keep up and enlarge the Bible Societies, and by prudent and proper

measures, turn the influence of all these institutions for the good of immortal souls, at least, so far as God shall open the hearts of the people. My plan now is to have 20 missionaries employed in this field by the last of 1826. I fancy I see you smile at the idea, "20 missionaries," say you! "Why the man is a complete visionary." It may be so: but suppose that two years since I had talked about 43 Bible Societies, and 120 Sunday Schools in these States, would you not have drawn the same inference? Recollect the sermon of the excellent Dr. Carey—"Expect great things—Attempt great things." And though our expectations sometimes may be the result of a vain, visionary, and self-sufficient mind, yet, in many instances, they lag behind the movements of Divine Providence in the progress of things.

Should my plans succeed, and other circumstances admit, upon my return I have some thoughts of fixing myself in St. Louis, and while I strive by helping the others to keep up the itinerant system, I will direct my labours more exclusively to the interest of the Society in that important city, which I have been compelled to neglect in part for some time past. There I will labour under the encouraging conviction, that from St. Louis in a few years hence, the gospel will again sound forth, and along what we here call the "western road," now surveying across the boundless prairies, the missionaries will travel to visit and cheer the cities of San Miguel, Santa Fee, Chihuahua, (pronounced She'wawa,) and all the northern provinces of the Mexican republic, where I have already sent Spanish Testaments as the forerunners of a preached gospel.

With continued and lasting respect,
I remain yours in gospel bonds,

J. M. PECK.

Rev. Daniel Sharp.

RELIGIOUS INTELLIGENCE.

THEOLOGICAL INSTITUTION.

THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY, have the pleasure of presenting to

DECEMBER, 1825.

the Churches the result of their recent deliberations.

While it is intended to continue with unabated zeal the aiding of indigent, ap-

proved candidates for the ministry, at whatever stage of mental improvement they may be found below the point of collegiate graduation,—a deep and solemn impression has been felt of the importance of doing more, and establishing an Institution for the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies.

The Institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

The regular course is to occupy three years, and embrace the Hebrew Language and Antiquities with the Chaldee and Greek of the Scriptures, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological Institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.

To the department of Ecclesiastical History, will be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially on the history of our common *English* version; on the principal editions of the original Scriptures; on the ancient and the subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of *Christianity*, and the various opinions and practices which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians, and of unbelievers, and the uncivilized throughout the world.

To the sphere of Biblical Theology it will belong to aid the students in acquiring a knowledge of the sacred scriptures in the original languages, as well as in the *English*; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of biblical literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the

whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical import they may contain, and shewing *how* they are applicable at the present day, and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness;'—and having thus surveyed the rich field of Scripture, and viewed the products as scattered profusely on every side by the bounteous hand of God, the Professor is, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to "search the Scriptures."

Under the head of Pastoral Duties it will be required to give instruction on the nature, objects, difficulties, responsibilities, and supports of the pastoral office; on the *great work of preaching the gospel*; on the various ways and occasions of promoting the welfare of a church, and commending the gospel to the consciences of men by private labours as well as by public preaching, exhortation, and prayer; on the dangers of the preacher, and the appropriate guards; on his visits to persons in health, and in sickness, and in other affliction; and on administering consolation, or reproof, or instruction, or entreaty, as different individuals may need, and as becomes one, who is to watch for souls as they that must give account.

Candidates, after a satisfactory examination and probationary residence, are to be admitted upon subscribing the following declaration and promise: "I declare it to be my conviction, that it is my duty to devote myself to the work of the gospel ministry; and relying on the aid of divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make use of its advantages and observe its laws in a faithful and Christian manner; to pay due respect and obedience to the guardians, professors, and teachers, and to conduct myself towards my fellow-students as brethren, and towards all men as becomes the gospel of Christ."

At an early period they are to begin to exercise their gifts in public speaking, and continue to do it, so often, and in such places, as in the judgment of the Professors, it shall, in the case of each individual, be expedient, and most conducive to his improvement.

Nothing is to be charged to any student for tuition, room-rent, or use of library; but should a student, or his parent, or guardian, be disposed to contribute any sum, it will be gratefully received, and go into the treasury of the Education Society.

It is intended to adopt a system of sal-

etary exercise, that shall require every student to labour a due portion of his time upon the lands attached to the Institution.

Special care will be taken that suitable boarding be provided for the students, at as low a price as may be practicable, and that all the affairs of the Institution be conducted with the strictest economy.

Applications for pecuniary aid are, as usual, to be presented to the Executive Committee, by which every beneficiary with his testimonials must be examined.

The Professors are to be considered as constituting a Faculty for the final admitting and the removing of students, and for the general regulation and government of the Institution, according to the principles of this plan, and such rules as may be hereafter approved and established. It will be their duty to guard with vigilance against the admission, and against the retaining of unsuitable persons as members; to have frequent recitations and other appropriate exercises in the different branches of study; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry; to guard them against error; to guide them in their inquiries after truth; to communicate instruction adapted to their wants and capacities; to point out the course of study to be pursued, with the approbation of the Committee; to name to the students, from time to time, such books as may be perused by them with the greatest profit; to intimate to them, as there may be occasion, the best method of studying; to animate their pursuits by frequent inquiries and examinations relative to their progress; to assign them proper subjects for their first compositions, and suggest a proper manner of treating them; to devote special attention to the improvement of their style and delivery, favouring them with free and affectionate remarks on their productions and their public speaking; to watch over their health with paternal solicitude; to teach them how they may distribute and employ their time to the greatest advantage; to give them friendly advice respecting their intercourse with persons in various stations and circumstances; above all, to confer with them freely and frequently on those subjects, and to take those measures which are best calculated to promote their growth in grace, and warm their hearts with love to God and the souls of men.

The course of instruction will commence in the vicinity of Boston, on Monday, the 28th of the present month; at which time there will be a meeting of the Committee to examine for probationary residence such students as may apply for

admission. The Rev. Iraha Chase, late a Professor in the Columbian College at Washington, has been appointed Professor of Biblical Theology; and the expectation is confidently cherished that others, at no distant period, will be associated with him in the different branches of instruction.

We solicit the prayers of our brethren. We commend the Institution to Him who is exalted to be Head over all things to the church, and implore his guidance and blessing. *Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*

By order of the Committee,

DANIEL SHARP, *Chairman.*
EBENEZER NELSON, *Sec'y.*

Boston, Nov. 9, 1825.

THE BAPTIST CONVENTION OF THE STATE OF NEW YORK,

Held their annual meeting at Cazenovia, N. Y. on the 19th Oct. last. The introductory sermon was preached by Rev. Howard Malcom, of Hudson, from Titus iii. 8. Rev. Johnson Chase, was chosen Moderator, and Rev. H. Malcom, Clerk. The officers of the Convention for the year are—Rev. Elon Galusha, President; Rev. E. F. Willey, Secretary; and Dr. Charles Babcock, Treasurer. The Report of the Board states, that the amount received the last year was 2943 dollars, the expenditures in the same time, were 2463 dollars.

The Agent of the Convention, Rev. J. Peck, has discharged the duties devolving on him with vigilance, assiduity, and success. He has visited and organized 60 auxiliary societies,—met with nine Associations, and procured their concurrence in objects contemplated by the Convention. He has collected for the Convention, principally in cash, nearly 1400 dollars.

The Report also mentions, that the Baptist Register published at Utica, although not at present of pecuniary profit to the Convention, is yet exceedingly useful as a medium of general knowledge, and is "virtually performing the work of several able ministers of the gospel, by stating, explaining, and enforcing upon the consciences of its numerous readers, the all-important doctrines and duties contained in the word of life." The "Western Magazine" is to be superseded by this paper.

The Indian School at Oneida contains about 40 children, whose progress is encouraging, and it is hoped that it will be

an extensive auxiliary in diffusing the light of science and the lovely influence of the gospel.

The missionaries employed by the Board furnish evidence, in so far as they have made report, that their labours have not been in vain. Michigan is particularly mentioned as an encouraging field for evangelical exertion. The Spirit of God seems to have given efficacy to his word in other places also.

The Hamilton Missionary Society have united with this Convention, and the union is considered as highly favourable to the general interests of religion. Other Missionary Societies have also become auxiliary to this Convention; and thus a more intimate and more effective co-operation of able and good men has been accomplished.

We are pleased to observe that Sunday Schools are specially noticed and encouraged by this Convention, and their increase recommended to the churches.

The Baptist Convention of the State of Massachusetts,

Held their second annual session at Worcester on Wednesday, Oct. 26. The following are the Officers for the year ensuing.

Rev. L. BOLLES, D. D. *President.*
Rev. J. GRAFTON, *Vice-President.*
Rev. J. GOING, *Recording Sec'y.*
Rev. F. WAYLAND, Jr. *Cor. Sec'y.*
Dea. L. FARWELL, *Treasurer.*

The particulars of the business transacted have not been communicated; but we learn that much Christian fellowship and harmony prevailed; that all the Associations except one were represented by their delegates; and that the brethren generally seemed to enter, with renewed zeal and enterprise, on the labours contemplated in the organization of this body.

Monies received at the Annual Meeting of the Mass. Bap. Convention, Oct. 26, 1825.

<i>Warren Association.</i>	
First Bap. Church and Society, Boston.	31,00
<i>Boston Association.</i>	
Salem Female Cent Society.	61,00
Baptist Society, Framingham.	14,00
Rev. Joseph Grafton.	1,00
<i>Worcester Association.</i>	
Baptist Church and Society in Worcester,	9,06
other sources, 1,57—	10,57
<i>Sturbridge Association—various sources,</i>	27,47
<i>Wendall Association.</i>	
Collection at Annual Meeting.	10,74
do. do. for Burman Miss.	10,74
Female Charitable Soc. Royalston, Indian Miss.	1,00
Wendall Female Charitable Society.	9,00
Leverett and Montague Charitable Society, Burman Mission.	6,50
Royalston and Warwick Female Charitable Soc. Burman Mission.	2,50
Wendall Bap. Char. Soc.	7,61

dolls. 193,13

LEVI FARWELL, *Treas.*

ORDINATIONS, &c.

On the 3d ult. BR. JONATHAN E. FORBUSH was ordained pastor of the Baptist Church and Society in Southborough, Mass. The services were performed by the following brethren. Rev. Dexter Bullard of Upton, made the Introductory Prayer; Rev. Jonathan Going of Worcester preached on the occasion; Rev. Charles Train of Framingham made the Consecrating Prayer; Rev. Abial Fisher, Jr. of Bellingham, gave the Charge; Rev. Otis Conyers of Grafton presented the Right Hand of Fellowship; Rev. Luther Goddard addressed the church and society, and Rev. Job B. Boomer of the Church in Sutton and Douglas, made the Concluding Prayer. Brother Forbush read the last hymn and gave the Benediction. As the church and society in this place have no meeting-house, the services were performed in the open air. The spot was happily situated, and the day remarkably fine. The platform and the seats were so arranged, that all the proceedings were in sight and hearing of every individual. The scene and the occasion had the effect to inspire in the mind, sentiments that were truly sublime. Not a circumstance occurred to dampen the joy of the day.

Dedication.—November 3, a neat and commodious Meeting-House was set apart to the publick worship of God at Marshfield, Mass. Rev. Thomas Conant, the Pastor of the Church prayed; Rev. Mr. Sharp, of Boston, preached from 2 Chron. xix. 3. "Nevertheless, there are good things found in thee, in that thou hast prepared thy heart to seek God." His object was, to impress on the minds of his hearers, the nature and importance of preparing their hearts for the solemnities of publick worship. In the afternoon, Rev. Amos Lefevre, prayed, and a discourse was delivered by Rev. Oren Tracy, from 1 John iii. 2. "Beloved, now are we the sons of God." The character and privileges of the children of God were justly described, and it is hoped that the appeals made to those who were not Christians will produce the most happy effects. Rev. Joseph Torrey closed the services by prayer. Rev. Mr. Sharp preached again in the evening to a large and attentive Congregation. Many appeared to be deeply affected. May the Lord bless this people with salvation and prosperity.

ORDAINED at Edinburgh, Saratoga county, N. York, on the 20th September, last BR. DAVID CORWIN, to the work of the Gospel ministry. Elder William Groom

of Broadalbin, preached on the occasion from Isaiah xlii. 6, 7 Elder Aaron Seaman of Northampton, offered up the consecrating prayer: Elder Eugenio Kincaid of Galway, gave the Charge: Elder Groom the Right Hand of Fellowship, and Elder Barton Capron, of Solon, made the Concluding Prayer.

ORDAINED AS Pastor of the Baptist Church in Randolph, Mass. on the 9th

ult. Rev. OREN TRACY. Rev. Joel Briggs, of Randolph, offered the Introductory Prayer; Rev. Mr. Putnam, of Randolph, preached from 2 Cor. xi. 14, 15, 16. Rev. Mr. Torrey, of Hanson, prayed at the laying on of hands; Rev. Mr. Grafton, of Newton, gave the Charge; Rev. Mr. Kimball, of Abington, gave the Fellowship of the Churches; Rev. Mr. Evans, offered the Concluding Prayer; Benediction by the Rev. Mr. Tracy.

[For the Amer. Bap. Mag.]

FALLS OF NIAGARA.

A SKETCH.

The sweep majestic of the river's brow,
Which far above extends from shore to shore—
(It glows in memory's magic mirror now,
Heaven's bright blue arch rising behind and o'er—
The Lakesprung torrents—as with ceaseless roar,
Over the everlasting rocks they roll,
Forever to the dizzy leap before—
All rush at once upon the startled soul,
At the first transient glance your eye throws o'er the whole.

But sight is mingled at the heart with sound—
The loud, the deafening thunder of the fall,
Which seems at first all feeling to confound,
The brain to madden and the breast appal,
And spread annihilation over all!—
The dazzling whiteness of the sheeted foam,
Which to the eye seems like a snowbuilt wall,
On which is reared a bright Cerulean dome,
That Poets well might take for fancy's airy home;—

The clouds of rising and dissolving spray,
Which wave and wanton in the gusty wind,
On which the sunbeams hold their magic play,
Painting gay rainbows of each glorious kind,
That change their shape and colour, like the mind
Of soft and ductile youth, with every scene,
Of light and shade—now swelling unconfined,
In matchless beauty with resplendent sheen—
Now bursting—leaving but the black abyss between;—

The dark and dripping cliffs which overhead,
Rise like the warbuilt towers of ancient time,
Breathing defiance, and inspiring dread,
Which echo back with emphasis sublime,
The cataract's awful sounds, in measur'd chime,
Rolling along the deep and distant pass,
Until at length the bloodstain'd heights they climb,
Where swell'd the roar of battle—when, alas!
Our country's sons and foes fell in one mingled mass;—

And the still darker torrent at your feet,
Whose greenwreath'd floods boil up from the abyss,
To whose unfathom'd depths, in one broad sheet,
They thundering fell—whose tides with horrid hiss,
Like venom'd serpents vast, do seem, I wis,
Writhing in pain, and madly rushing by,
Towards far Ontario's bed:—All—all, of this,
Must have struck on the heart—the ear—the eye—
To wake the burning soul of its sublimity.

O ! I have thought—and thought did well beseem
 A scene so fraught with wondrous majesty—
 If with such wonders His creation teem,
 What must the glory of the Author be !
 With what deep reverence and humility,
 Ought we to bow before His mighty hand !—
 Lord of Creation and Eternity !
 Shall human pride not quail at His command ?
 The thunder of His power, O who can understand !

NEWTON.

DONATIONS, &c.

*First Quarter's return of the Agent to
 the Treasurer of the Baptist General
 Convention, from May 1, to July 31,
 1825, inclusive.*

FOR FOREIGN MISSIONS.

May 3.	By the hand of Rev. Nathaniel Chambliss, (Va.) from Unni, - - -	10,00
28.	Rev. Thomas Hand, Danville, (Ky.) (col- lected,) - - -	10,00
June 3.	Mrs. Walker, Treas. of Fem. Miss. Soc. Fredericksburg, (Va.) - - -	15,76
4.	By hand of Elder Hiter, from Louisa Bible and Miss Soc. (Va.) - - -	10,00
	Hand of Elder Fife, from Anna Whar- ton, (Va.) - - -	5,50

*The following sums were collected for the Mission to South
 America, by Elder A. W. Clopton.*

June 6.	Collected at Darlington Ch. (S. C.)	3,12
	From George Bruce, same place,	1,00
	Collected at Georgetown, (S. C.)	0,81
	Collected at Coosewatachie, -	5,00
	From a friend, near same place,	3,00
	Collected at Robertville, (S. C.)	7,93
	do. at Edgefield Church,	12,25
	From Mrs. G. I. Brithaupt -	5,00
	Collected at Horeh, Hancock Co. (Geo.) - - -	7,23
	Collected at Eatonton, (Geo.) -	8,75
	do. at Montgomery, (Ala.)	5,55
	Whole for Mission to South America,	dolls. 65,64
8.	John Bryce, (collected,) - - -	5,00
16.	J. F. Wilson, Esq. Society Hill, (S. C.)	25,00
	Elder Munroe, from Spring Hill Bap. Fem. Soc. (N. C.) - - -	10,00

Total for Foreign Missions. dolls. 151,00

FOR DOMESTICK MISSIONS.

May 3.	By hand of Eld. Nathaniel Chambliss, (Va.) from Unni, for supporting a youth at Carey, - - -	10,00
4.	Hand of Elder Hiter, from Louisa Bible Miss. Soc. (Va.) - - -	10,00
	Hand of Elder Fife, from Anna Whar- ton, (Va.) - - -	5,50
16.	John F. Wilson, Society Hill, (S. C.) -	25,00

Appropriation of Government for Indian Civilization.

For the Ind. Sch. at Withington, Creek Indians, - - -	150,00
Indian School at Valley Towns, Cherokee Indians, - - -	125,00
Indian School at Tinsawatta, Cherokee Indians, - - -	62,50
Indian School at Carey, Puta- watamy Indians, - - -	150,00
Indian School at Tonnawanda, Seneca Indians - - -	75,00

562,50

Whole for Domestick Missions. dolls. 608,00

June 7.	By William Dabney, Esq. Treas. of Rich- mond For. and Dom. Miss. Soc. (Va.)	100,00
8.	Mrs. Todd, Carolina Co. (Va.) - - -	4,50
July 6.	Hand of Rev. D. B. Mc'Gehu, (Va.) from William Malone, - - -	2,00
	By hand of the same, - - -	2,50

Whole for General Purposes. dolls. 109,00

EDUCATION PURPOSES.

July 1.	Rev. D. B. Mc'Gehu, Halifax Co. (Va.) Whole for Education purposes, - - -	2,50
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Total quarter's return for qr. ending July 31, 1825. 871,40
 H. LINCOLN, Treas.

*Second Quarter's return of the Agent to
 the Treasurer of the General Conven-
 tion, for the Quarter of the current
 year, ending Oct. 31, 1825.*

FOR FOREIGN MISSIONS.

Oct. 11.	By the hand of E. Tucker, Fredonia, (N. Y.) Burman Mission, - - -	5,00
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FOR GENERAL PURPOSES.

Aug. 2.	Dividend of Stock, the Gregory Legacy, - - -	27,50
Oct. 3.	Mrs. Anna Ball, from Athol Fem. Char. Soc. - - -	9,00
11.	E. Tucker, Fredonia, (N. Y.) Hand of Noah Davis, proceeds of Miss. Box kept by Mrs. Nancy Taylor, Assawoman, Acco- mack Co. (Va.) - - -	2,50
	Hand of Noah Davis, from Mrs. Tabitha Watson, Purgoteague, Accomack Co. (Va.) - - -	3,50
21.	Hand of Silas Ambler, Danbury, Conn. collected at Union Asso. -	11,34

Total for General Purposes. dolls. 54,39

FOR DOMESTICK MISSIONS.

Oct. 11.	Hand of E. Tucker, Fredonia, (N. Y.) Carey Station, - - -	5,45
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Appropriations of the U. S. Government, for the quar-
 ter ending Sept. 30, 1825, for the following
 objects, viz.:-

Withington School, Creek Ind.	150,00
Valley Towns, Cherokee do.	125,00
Tinsawattre, do. do.	62,50
Carey, Putawatamy, do.	150,00
Tonnawanda, Seneca, do.	75,00
Buildings at the Tonnawanda School, - - -	166,66
Buildings at the Withington School, - - -	817,70
Oncida School, two quarters, -	200,00

1746,86

Total, dolls. 1811,70

H. LINCOLN, Treas.

*Account of Moneys received by the
 Treasurer of the Baptist General
 Convention of the United States.*

1825.		
Oct. 5.	By cash of Nathan Alden, Esq. East Bridgewater, by Dea. J. Loising, -	5,00
	By cash of the Utica For. Miss. Soc. by Jason Lathrop, Treas. - - -	35,00
	Cash from Fem. Miss. Soc. of Newport, (N. Y.) by Jason Lathrop, - - -	5,00

Oct. 3.	By cash from Fem. Miss. Soc. of Rev. Mr. Sharp's Ch. and Soc. Boston, by Miss L. Clouston, Treas.	120,20
6.	By cash from Fem. Soc. in Peterborough (N. H.) by Mrs. Sarah Thayer, Treas.	13,54
26.	By cash from Vermont Aux. Bap. Board, J. Conant, Esq. Treas.	50,00
	Cash from J. Conant, Esq. being part of a bequest from Benj. Stevens, deceased.	28,00
	By cash of Seekonk Fem. Miss. Soc. Aux. to the For. Miss. Soc. by Mr. Hugh H. Brown, of Providence.	23,30
28.	By cash from Dea. John Clark, St. Johnsbury, Vermont.	15,00
	Cash from Aaron Griswold, pr. H. B. Rounds.	1,00
	Cash from three friends for Rev. Isaac M'Coy, at Carey Station, by Rev. Z. L. Leonard, Sturbridge.	5,00
	Cash from a friend, by Rev. Mr. Putman, Cash from Franklin Association, through Mr. E. Lincoln.	50,00
	Cash from Salem Translation and For. Miss. Soc. by Rev. Dr. Bolles.	200,00
Nov. 5.	By cash from Ellsworth, and Surry, (Me.) Bap. Fem. Cent Soc. Mercy Trueworthy, Sec. by Capt. E. Lord.	13,13
9.	By cash from Hezekiah Prince, Esq. Treas. of Bap. Conven. of the State of Maine, as follows:—	

	From Lincoln Bap. Aux. Soc.	133,75
	Lincoln Fem. Cent Soc. pr. Dea. James Loring.	58,45
		194,20
	By cash of Mr. J. Cauldwell, Treas. of New York Society for the education of heathen children, pr. Messrs. Freeman, Cobb, & Co.	60,00
Nov. 22.	By cash received from W. R. Stockbridge, Esq. as follows:—	
	From Benev. Soc. Buckfield, (Me.)	2,50
	From friends, by hand of James Dunham, of Hebron.	3,00
	From Fem. Miss. Soc. New Gloucester.	10,52
	From Male Miss. Soc. Turner.	6,00
	Benev. Soc. N. Yarmouth.	1,50
	Fem. Benev. Soc. North Yarmouth.	26,88
	Mission Box at Monthly Concert, N. Yarmouth.	11,70
	From Minor Female Missionary Soc. North Yarmouth.	22,28
		84,38
	For Burman Mission.	
	By cash from Fem. Benev. Soc. Sedgwick, Maine, Rebecca Pinkham, President, Sally Allen, Treas. for Burman Miss.	13,63
		dolls. 916,88
	Boston, Nov. 22, 1825.	H. LINCOLN, Treas.

PLEASEING INTELLIGENCE OF THE SAFETY OF DR. JUDSON.

Copy of a Letter from Mr. E. A. Newton, Calcutta, to J. Ewart, Esq. Boston, dated Calcutta, May 23, 1825.

My dear Sir, It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them; they have been liberated, and sent with other European prisoners to treat with the British Commander for Peace. A peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of their respected persons.

Yours, &c. E. A. NEWTON.



INDEX TO VOL. V.

A.	
Abbot, Rev. S. Letter from	95
American Board of Missions, Accounts from their Mission Stations	120
American Tract Society	182
American Bible Society	183
Anglo-Chinese College	59
Auxiliary Foreign Mission Society of Boston and vicinity	222
Averill, Rev. Asa, Letter from	285
B.	
Baptist Board of Foreign Missions, Donations to	32, 96
	127, 128, 224, 252, 288, 320, 381
Baptist Missionary Society of Massachusetts, Donations to	32, 192, 219, 351
Baptist General Tract Society,	158
Baptist Missionary Society of Massachusetts, Report of the Trustees of	205
Baptist Missionary Society of Massachusetts, Annual meeting of	217
Baptist General Convention, Report of the Board of	215
Baptist Education Society of New York	255
Baldwin, Rev. Thomas, Obituary of	318
Bengal Christian School Society	346
Bible Aneclote	312
Bond, Rev. Phineas, Letter from	254
Boston Baptist Foreign Mission Soc. Donations to	32, 351
do. do. meeting of	346
Burman Mission, Intelligence from	19, 47, 50, 84, 118
	144, 179, 192, 249, 278, 337
Burmese War	24, 50, 317
C.	
Carey Station, Accounts from	53, 84, 118, 189, 214, 247
Donations to	189, 224, 280, 244, 352
Catharine Brown, Review of her Memoir	108
Causes of declension in Religion	134
Card, Rev. Mr. Letter from	253
Cecil's Remains, Extract from	133
Circular of the Vermont State Convention,	122
Cincinnati Baptist Missionary Society, Circular of	59
Cheesman, Rev. Mr. Letter from	29
Chapin, Rev. Dr. Review of his Sermon	203
Chapin, Rev. Dr. Review of his Lecture and Sermon	177
Colman, Mrs. Letter from	57
Constitutions of Auxiliary and Primary Societies	52
Courtney, Rev. John, Obituary of	62
Columbian College, Notices of	91, 147
Colonization Society, Account of	238
Connecticut Missionary Society	255

Crosby, Charles C. P. Letter from	62
Creeds and Subscriptions, Remarks on	272
Curtis, Rev. W. B. Letter from	95
D.	
Decline in Religion, Causes of	134
Departure of Mr. and Mrs. Boardman	286
Death, Lines on	236
Differences between Religion and Profession	31
Dodge, Rev. John L. Letter from	312
Donations to Baptist Board of Foreign Missions,	32, 96
	127, 160, 192, 224, 252, 288, 320, 382
Donations to Boston Baptist Foreign Missionary Society	32, 351
Donations to Baptist Missionary Society of Massachusetts	32, 192, 219, 351
Donations to Massachusetts Baptist Education Society	128, 350
Dowse, Rev. Mr. Letter from	284
Drake, Rev. J. A. Letter from	57
Dunbar, Rev. D. Letters from	124
E.	
Education of Hindoo Females	223
Elliot, Rev. John, Memoir of	33, 65
English Translation of the Bible, On the supplied words in the	359
English Baptist Mission Society	29, 57, 306, 315, 342
Evangelical Tract Society, Annual meeting of	220
do. do. Treasurer's account	220, 221
Exposition of Romans ix. 3.	70
Extraordinary Munificence	123
Extract from Life of Howard	176
F.	
Faith, a Living and Dead	298
Family Worship	334
Fry, Mrs. Account of	107
Freeman, G. L. Memoir of	321
Fuller's Works, Notice of	246
Fuller, Mr. Letter from	311
Furman, Rev. Dr. Obituary of	317
G.	
General plan for Auxiliary and Primary Societies	52
Gifford, Rev. Andrew, Memoir of	353
Gillison, Thomas, Esq. Memoir of	289
Goodwin, David, Esq. Memoir of	97
Goodale, Rev. Solomon, Letter from	124
H.	
Hough, Rev. Mr. Letter from	25, 84, 278
Hodgden, Mrs. Lydia, Obituary of	348

Infant Baptism	12	New York Baptist Female Missionary Society	165
Influence of the Parental Character	335	New York Baptist Education Society	245
		Nichols, Mrs. Eunice, Obituary of	286
		North Carolina, Revival of Religion in *	159
		O.	
Jews, On the Return of the	360	Obituary of Rev. John Courtney	62
Journey from B. to the Falls of Niagara, in Letters	37, 74, 104, 136, 173, 232	Mrs. Willard	63
to a Sister	55	Rev. Daniel White	94
Journal of Rev. Mr. McCoy	144	Dr. Willard	126
Journal of Rev. Mr. Wade	42, 77	Mrs. P. ———	126
Jones' Church History, Review of	62	Rev. Asahel Woods	159
Jones, John, Letter from	153	Miss Sarah Jones	108
Jones, Rev. Evan, Letter from	188	John Ryland, D. D.	250, 317
Jones, Miss Sarah, Obituary of	22	Mrs. Eunice Nichols	286
Judson, Dr. Letter from	23	George Outlaw, Esq.	317
Judson, Mrs. Letter from	383	Rev. Dr. Furman	317
Judson, Dr. news of his safety,		Rev. Thomas Baldwin, D. D.	318
		Mrs. Lydia Hodgden,	348
		On Praising Ministers	332
		Ordinations 32, 64, 96, 125, 126, 180, 224, 256, 347, 380	
		Osgood, Rev. Emory, Memoir of	161, 195
		P.	
Lawson, Rev. J. Letters from	47, 149, 153, 279, 338	Paris Bible Society	93, 313
Letter to the Reviewer of Essays on Communion	14	Pastoral Office, Nature and Importance of	155, 199, 226
Letter from Dr. Judson	22	Pastor's Address to his Hearers	201
Mrs. Judson	23	Peck, Rev. J. M. Letters from	56, 87, 89, 155, 180
Rev. Mr. Chessman	29		375, 376
Rev. John L. Dodge	31	Peschier's defence of Christian Missions	303
Rev. Moses Waters	31	Pious Mother	61
Rev. Richard Poindexter	31	Poindexter, Rev. Richard, Letter from	31
Mrs. Coleman	57	Pronouncing Bible, Notice of	245
Rev. Mr. Winchell	61		
Mr. John Jones	62	R.	
Charles C. P. Crosby	62	Religious Intelligence	27, 59, 91, 122, 156, 217, 253
Rev. S. Abbot	95		283, 311, 344, 377
Rev. Wm. B. Curtis	95	Revivals of Religion	28, 29, 61, 95, 124, 158, 253, 311
Rev. Dr. Staughton	118	Remarkable Conversions	40, 255
Rev. D. Dunbar	124	Reviews	42, 71, 108, 177, 203, 275
Rev. S. Goodale	124	Religious Intercourse, Duty and Advantages of	136
Rev. Evan Jones	153	Remarks on Romans ix. 3.	170
Thomas B. Rice	156	Religious Anniversaries in Boston	217
Rev. Mr. Card	253	Religious Anniversaries in New York	181
Rev. Mr. Tripp	253	Report of the Trustees of the Baptist Missionary	
Rev. Phineas Bond	254	Society of Massachusetts	205
Rev. Mr. Sabin	283	Report of the Board of the Bap. Gen. Convention	215
Rev. Mr. Dowse	284	Remarks on the Third Report of the United Domes-	
Rev. Mr. Averill	285	tick Missionary Society of New York	245
Mr. Sheppard	311	Report of the Massachusetts Bap. Educa. Society	344
Mr. Fuller	311	Rhode Island State Convention	285
Rev. J. A. Drake	57	Rice, Thomas B. Letter from	156
Rev. Mr. Wade	19, 47, 49, 179, 337, 338, 339	Ryland, Dr. John, Obituary of	317
	21, 150	S.	
Mrs. Wade	25, 84, 278	Savannah River Association	60
Rev. Mr. Hough	47, 149, 153, 270, 338	Salem Bible Translation and For. Miss. Soc. do. do-	
Rev. J. Lawson	53, 54, 84, 85, 118, 214	nations to	351
Rev. Isaac McCoy	247, 280, 281, 282, 344	Sabin, Rev. Mr. Letter from	283
	56, 87, 89, 155, 180	Sailing of Missionaries for Burmah	249
Rev. Edward Manning	375, 376	Scripture, on the Proper use of	104
	254, 284	Scriptures in Spain	123
	236	Scripture Doctrine of Baptism, Review of	275
Lines on Death	381	Scripture Guide to Baptism, Review of	275
Lines on the Falls of Niagara		Serampore, Account from	285
		Sheppard, Mr. Letter from	311
		Sow thy Seed	312
		State Conventions, Notices of	27, 60, 92, 156, 285
			379, 380
		Staughton, Rev. Dr. Letter from	118
		T.	
		Tripp, Rev. Mr. Letter from	253
		Tract Society, London	235
		U.	
		Union Meeting, Account of, held in Vermont	366
		V.	
		Valley Towns Station	153, 186
		Virginia, Revival of Religion in	159
		View of Missions, under the direction of the Baptist	170
		General Convention	
		W.	
		Ward, Rev. Wm. Memoir of	
		Wade, Rev. Mr. Letters from	19, 4, 11
		Do. do. Journal of	
		Wade, Mrs. Letters from	
		Waters, Rev. Moses, Letter from	
		Winchell, Rev. Mr. Letter from	
		Willard, Mrs. Obituary of	63
		Willard, Dr. Obituary of	126
		Williams, Rev. John, Memoirs of	257
		White, Re. Daniel, Obituary of	94
		Wheeler, Rev. Hosea, Memoir of	120
		Woods, Rev. Asahel, Obituary of	159